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A C H A R G E  
DELIVERED TO  
THE CLERGY  
OF THE  
ARCHDEACONRY of WINCHESTER,  
In the YEAR 1772.

By THOMAS BALGUY, D.D. Archdeacon.

“ To propose the *Amendment* of some particulars in the present Establishment, in order to the making it more perfect, is what cannot well be complained of. But to propose a scheme, which cannot be admitted without the intire *Destruction* and total *Abolition* of the whole present Constitution, can end in no Good.”

HODLY.

L O N D O N,

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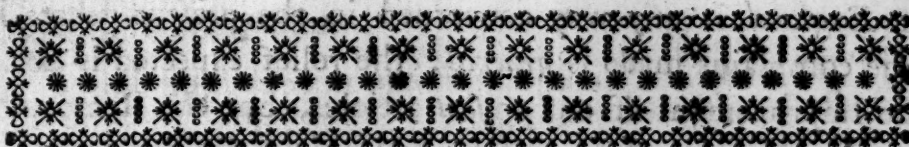
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# A CHARGE, &c.

REVEREND BRETHREN,

THE late attack on our ecclesiastical establishment deserves our most serious attention: not for the sake of censuring our Adversaries, much less of insulting them on their disappointment; but that we may satisfy ourselves, by a fair and impartial inquiry, whether truth and reason be with us, or against us, when we demand Subscription to Articles of Religion.

Let not this inquiry be confounded with another, of a quite different nature. It is one thing to *reform*, it is another

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ther thing to *abolish*, a National Church. Neither the truth, nor the importance, of the Articles of the Church of *England* is any way concerned in the present debate. The complaint made is *general*; the relief expected is not the Improvement of our *present* articles, but the Removal of *all*.—Nothing less will be *accepted* by the Petitioners, than an admission into the ministry and the preferments of the Church, without Subscription to any *human formulary* whatsoever.

They who understand the nature of their own petition, will readily agree with me, that the question between us amounts only to this,

WHETHER it be fit for Government to employ and reward equally the Ministers of *all* religions; or to support *one* religion only, and tolerate the rest \*.

Let us examine the reasons on both sides.

\* The late excellent Bishop Hoadly, in his Reply to Calamy, p. 32, expresses himself thus,

“I am not ashamed to own it as my judgement, that, together with the most perfect *Establishment* that can be framed by man, there ought always to be a *Toleration* and protection for such weak and honest Christians, as are good and peaceable subjects to the Civil Constitution.”

No wonder these two things are *joined together* by that great writer. An *Establishment* without a *Toleration* is *unjust*: a *Toleration* without an *Establishment* is *unintelligible*.



I. If then the Magistrate supports, without distinction, every form of religion; we say, these three consequences will be unavoidable.

1. He must support *opposite* religions.
2. He must support *hurtful* religions.
3. He must support such religions as are directly *subversive of his own authority*.

1. And what, you will say, is the harm of supporting *opposite* religions?—I answer, in one word, universal Irreligion.—The opinions of the People are, and must be, founded more on Authority than Reason. Their Parents, their Teachers, their Governors, in a great measure determine for them, what they are to believe, and what to practise. The same doctrines uniformly taught, the same rites constantly performed, make such an impression on their minds, that they hesitate as little in admitting the articles of their Faith, as in receiving the most established maxims of Common Life: and, whilst they want the advantages of reflexion and study, they are at the same time free from the uneasiness and the mischief of dispute and doubt.

I would not be thought to prefer an implicit faith to a rational determination. I only deny the use of reason to the bulk of mankind, on religious subjects, because they *cannot* use it: because many of them want capacity, most

of them opportunity, to think and judge for themselves. They *must* be content, in all ordinary cases, with that religion which chance has thrown in their way; because they *can* do no better. But let those, who can, inquire; and let those, who are capable of instruction, receive it. Every improvement in knowledge, especially in religious knowledge, conduces to the increase of human happiness.

Nor will this concession in any degree interfere with the conclusion, which I wish to establish: viz. That the support of *opposite* religions tends to the destruction of *all* religion. Among men of learning and reflexion, a mutual communication of sentiments, and even an accurate discussion of contested points, may be useful and necessary. Let the Press be open for such uses: and let it be open, as far as will consist with the publick safety, even to those who abuse it; for, in such cases, the use and abuse cannot well be separated. But let not the Pulpit be made a stage of controversy: let not good men, who come together to receive religious instruction, be perplexed and disquieted with the doubts and cavils and endless contradictions, of religious disputants: and, above all, let them not be exasperated against each other, as may well be expected in such disputes, by that most malignant among human passions, Zeal without Knowledge.

Nothing is clearer, than that the *uniform appearance* of religion is the cause of it's general and easy reception. Destroy



stroy this uniformity, and you cannot but introduce doubt and perplexity into the minds of the people. When they hear, in the same Town, perhaps in the same Church, the most irreconcilable contradiction of doctrine: when they are told, suppose, in the Morning, That Christ came down from Heaven, That he died for the sins of the world, That he has sent his Holy Spirit to assist and comfort us; and are told in the Afternoon, That he did *not* come down from Heaven, That he did *not* die for the sins of the world, That he did *not* send his Holy Spirit to assist us: what must they, what *can* they think? Would you have them think for Themselves? Would you have them hear and decide the controversies of the learned? Would you have them enter into the depths of Criticism, of Logic, of Scholastic Divinity? You might as well expect them to compute an Eclipse, or to decide between the Cartesian and Newtonian Philosophy. Nay I will go farther: for I take upon me to say, there are *more* men capable, in some competent degree, of understanding Newton's Philosophy, than of forming any judgment at all concerning the abstruse questions in Metaphysics and Theology.

If it should be thought that I am here offering a defence of *Popery*, it would only be too candid an interpretation. I mean to defend not Popery only, but *Paganism* itself. I mean to defend every established religion under heaven. The *least* defensible cannot be worse than downright

Atheism.

Atheism. Restraints, though misapplied, are still restraints; and it is better to act *wrong* on a principle of conscience, than to have *no* conscience at all.—In general, we may safely assert, That religion, even false religion, is the great bond of human society: That every civilized nation, in every age, has seen and felt the benefit of it, under all the mistakes and corruptions which have overspread the world: and that *contradictory* religions, equally favoured by the magistrate (if it were possible for so absurd a constitution to remain for any considerable time in any country) must of necessity destroy *all* religious principle and end in the ruin of the State itself\*.

I must however do our Adversaries the justice to say, that I do not believe them to have acted with any such intention. Many of them, we may suppose, did not see so far. They, who did, saw *farther*: they saw and knew, that, after a short conflict of parties, some one of them would remain superior to the rest; and they hoped perhaps, that their *own* System would have this pre-emi-

\* Let it not be supposed that the principles here maintained will preclude all *Change* of religion, even under the ordinary course of God's Providence; and still less in the case of supernatural Interposition. Corruptions *may* become so great, and be so sensibly felt, as to give just cause for overturning an old Establishment, and erecting a new one on it's ruins. But the present question is, Are we to have *any* Establishment or *none*?



nence. Just as they who overturn a Civil Establishment intend *not* a state of Anarchy, but a change of Dominion.

2. Thus far we might have gone in support of an established religion, even if it could be supposed that every form of religion was equally advantageous to the State. But surely this is not the case. I have said, and I repeat it, that the *worst* is better than *none*. But I have not said, that the choice of religion is a matter of *indifference*. It has indeed been maintained by some of our ablest writers\*, that the Magistrate has no concern in the Truth or Falseness of the doctrines he establishes: but undoubtedly he is concerned to establish *such* doctrines, as will best promote the peace and safety and happiness of his Subjects.

Now there *are* religions, in which the benefit promised to society is almost equally balanced by the mischief. There *are* religions, which demand human sacrifices, as an atonement for guilt. There *are*, which allow and authorize the most infamous prostitution. There *are*, which, by making sensual pleasures the reward of piety and virtue, debase and corrupt the minds of men in the very attempt to reform them.

I ask then, Whether the ministers of *such* religions ought to be employed and rewarded by a wise magistrate: whether Jupiter and Mahomet ought to have public honours assigned them (even in a Christian country) on a

\* Locke and Warburton.

principle of common equity, and out of a tender regard to the right of private judgment.

There is not, I suppose, one single petitioner, who will carry his claim to such a length of extravagance as this. Yet whoever among them stops *short* of this, fairly gives up the point in debate. If Pagans and Mahometans are to be kept out of the public ministry, the question between us is quite changed. We are no longer to inquire, Whether honest men may be excluded from preferment on account of their opinions; but, What opinions shall be sufficient to exclude them.

I will not however take advantage of this inconsistency: I will suppose that our Adversaries, without departing from their principles, can justify themselves in confining Ecclesiastical Preferments to the Church of Christ. Still the argument alleged remains in it's full force. For what was once said of Philosophy may, with too much truth, be applied to Christianity. It is scarce possible to name, or to invent an opinion more absurd in itself, or more hurtful to society, or more fatal to the cause of piety and virtue, than many of those which have actually been maintained, by men, who *called* themselves Christians.

To say nothing of the follies of past ages, there *are* Christians, at this day, who think to merit Heaven, by secluding themselves from all the offices of Civil Life, and burthening the world with a painful and useless existence;



istence; useless even to the great purpose of Nature, the perpetuity of the human species: who eagerly substitute all the fooleries of superstition, in the place of real and substantial piety: and what is worst of all, who hold it lawful to propagate their own opinions by fraud, by perfidy, by assassination; and think they shall even atone for smaller crimes by the most outrageous acts of violence and persecution.

We are told indeed by our Adversaries, that they have no thoughts at all of giving an entrance to *Popery*: and I believe they speak sincerely. But the question is, Do they speak *consistently*? They can have no better reason for excluding the Jesuits themselves from the highest offices in the Church, than a just apprehension, that the principles and practices of the Jesuits would be injurious to society. And are there *no* doctrines to be found, even in Christian Churches, injurious to society, except the doctrines of Popery? It would be strange indeed, if the Romish Church should have contrived to *monopolize* all manner of opinions that can justly give offence to the Magistrate, and to confine mischief of every kind within the circle of its own communion! It should *seem*, on the contrary, that they who deny the Necessity of good works are at least as dangerous as they who maintain the Merit of them. It should seem that They, if such there be, should, at all events, be excluded from our ministry, who have contrived

to make the gratification of their Lusts and Passions a part of their Religion.

You see then, we are under a necessity of excluding not only *Pagans* and *Mahometans*, but also *Catholics*: not only *Catholics*, but *Antinomians*; and, if they are not introduced, *Moravians* also. I will not say, nor do I need to say, that *Pelagians* and *Socinians* may be excluded on the same principle. It is sufficient for my purpose, that I have shewn the necessity of making a distinction between one religion and another: that I have shewn the absurdity (our enemies themselves being judges) of giving equal encouragement to every sect, that bears the name of Christian. Whether we should admit the *Racovian Catechism* on the one hand, or the *Confession of Augsburg* on the other; whether we should profit by the example of our brethren in *North Britain*, or be content after all with the xxxix Articles of the Church of *England*; and lastly, whether these articles should be preserved *intire*, or made subject to *re-vival* and *correction*: these are questions, which it will be time enough to consider, when our Adversaries shall be brought to confess, that *some* Articles of Faith are absolutely necessary for the support of religion and the welfare of society.

3. It is not only, that doctrines called religious are, in some instances, destructive of *Private Virtue*: many of them tend directly to the subversion of *Civil Authority*.

For



For the truth of this position I might safely refer to the history of almost twelve Centuries. The principles and the practices of the Church of Rome would furnish an ample field of discourse. But I will confine myself within a narrow compass. Even *reformed* religion, through the folly of some, and the knavery of others, has too often proved fatal to the power of the State. Will our Adversaries require me to descend to particulars? Is it possible they should be ignorant of the numerous sects of Protestants, which dishonoured for a time the glorious work of Reformation? What think they of the Anabaptists in Germany? of their follies, their crimes, their cruelties? Or, not to trouble them with foreign instances, What do they think of those swarms of Sectaries, which once overspread this unhappy kingdom; and which appear even now to have some remains of life and motion\*? Have they forgot the men, who dared to assert, That no Christian has a property in his goods? Have they forgot the men, who denied the lawfulness of oaths, even

\* The author has no intention, in this passage, of censuring any sect of Dissenters, whose principles are consistent with the duties of Citizens, and Subjects. He freely owns, he can discern no shadow of reason for refusing to such persons (however disqualified for the public ministry) a full and legal security for the exercise of their religion: though at the same time he cannot but add, in the words of Bishop Hoadly, that a *more extended Uniformity* might justly be thought an advantage to a Christian Nation.

for the most essential interests of society? Shall the Magistrate *reward* the professors of a religion, which forbids us to fight, and to die, for our country? Or shall he trust *those* persons with any important employment, who, after a free and full use of the right of *private judgment*, are come at last to this conclusion, that there is *no King* but *King Jesus*?

Such were once the blessed effects, which sprung from the ruin of the English Church! Effects so totally inconsistent with the public security, that even our Sectaries themselves were made to feel the necessity of bridling one another.—And give me leave to add, for the occasion naturally suggests it, That *religious* wars, as well as *civil*, very frequently end in the destruction of that liberty, which they were designed to enlarge.

I have touched very slightly upon this part of my subject. I meant to do no more. But I must not omit to take notice of one *general* principle, which has too often insinuated itself into the minds of Protestants as well as Papists; and which is absolutely destructive of the peace of society. The principle I mean is that of the Independence of the Church upon the State. Every one knows the prevalence of this tenet in the Church of Rome: the wars, the murders, the miseries it has produced, for a succession of ages. If then there *be* Protestants (under whatever denomination) who maintain the same doctrine;



doctrine; it highly concerns the Magistrate to be upon his guard against them, and to use all possible means of excluding them from every office of trust, whether in Church or State.

I mean not however to state precisely, in this or any other instance, the *particular* opinions which ought to exclude men from the ministry. I only say, that *all* forms of religion are not to be favoured *equally* by the Civil Magistrate. To *what* forms the preference is due, He only is the proper judge. He is equally a judge of the Evidence, by which the opinions of men are to be known. But as, in many cases, these opinions may not be immediately discoverable from *Actions*, it seems to follow that they ought to be openly declared in some publick and authorised form of *Words*. The Subscription of Men's Names is, or ought to be, the test of their Doctrines.\*

## II. I.

\* It is a strange way of speaking, but much in use among writers of a certain class, that Articles of Faith ought not to be *imposed*, or (as they sometimes express it) ought not to be *bound upon men's consciences*, by human authority. To what purpose is this so often repeated by them, in a nation which (in *their* sense of the word) imposes *no articles at all*? In this kingdom, neither Church nor State claims any *authority* over Conscience. The State obliges no man either to *believe* our articles, or to *profess* his belief of them; only they who dissent are thought *unqualified* for the publick service: and as for the Church, it is expressly declared in the articles

And I hope this general representation of our case may be almost sufficient to obviate the Objections against us. It will be easy at least to point out, in a few instances, the frivolousness or impertinence of the main reasons which have been alledged by our Adversaries, in support of their late application to Parliament. All of them, I think, may be reduced to three Heads: viz. that the Laws which require Subscription are *Unjust, Inexpedient, Unnecessary*. The first of these objections will be soon dispatched. It is grounded only on what the Objectors call the *unalienable right of Private Judgment*. If we were not accustomed to this expression, we should certainly suspect some mistake. It is not *private judgment*, but *public* articles themselves, both that she ought not to decree any thing against Holy Writ, and that, *besides the same*, she ought not to enforce any thing to be believed, for necessity of Salvation. Art. 20.—But some persons care not to distinguish between Terms of Salvation, and Terms of Admission to the Ministry. The following passage, from Clarke's Reply to Nelson, p. 32. will perhaps give them a juster Idea of the nature and end of Subscription. Particular Churches require men's assent to, and use of, certain Forms of Words, not as the Rule of their Faith, but as *Prudential means of Uniformity*, and of preventing disorder and confusion among themselves. The objections here considered are chiefly taken from a printed paper, dispersed among the Members and Others, some time before the last Meeting of Parliament. This Paper appears to express the Sentiments of the Party, both more properly and more fully than the Petition itself. *promotion,*



*promotion*, which these men demand, and from which *only* we wish to exclude them. Let them think as they will, or rather as they *can*; but it does not follow that they must be allowed to *teach*. Nay, I had almost said, let them teach as they will; provided they will be content with the *voluntary* contributions of their hearers. On this condition, I can scarce forbear wishing them the most unbounded liberty\*. But surely it can be no injustice in the Magistrate, to appoint *those only* for Publick Teachers, whom *He* thinks qualified for the office. If he depute others to *judge* of those qualifications; if he give them a *rule* to direct their judgment; if this rule *exclude* from employment all who reject certain received opinions; he may be thought perhaps by some to act *unwisely*; but there can be no pretence for saying that he acts *injuriously*.

2. The *Inexpediency* of the Laws requiring Subscription is supported by a variety of Assertions: but many of them false; most of them foreign to the question in debate. It is *not true*, that we elevate human authority to a level with divine; or that Subscription to Articles *precludes the use of arguments from sacred writ* against the *enemies of Revelation*. With what face can this be affirmed by those, who know that the best defenders of Christianity, and the best expounders of the sacred writings, are to be found in

\* The very few restraints which can reasonably be laid on unauthorized Teachers, may be gathered from Locke's first Letter on Toleration, compared with the Alliance between Church and State, p. 35.

the

the bosom of the Church of England?—It is *foreign to the purpose*, when we are speaking of establishments in general, to suggest that our present articles *impose* upon us *the doctrines of dark and ignorant ages*. Otherwise indeed one might be tempted to ask the objectors, of *what* ages they speak. I hope they do *not* speak of the times of the Reformation. The age of *Ridley*, and *Jewell*, and *Hooker*, will be revered by the latest posterity.—But, in truth, this complaint of our Adversaries has no relation at all to the present subject. For there is no kind of necessity that the inventions of dark and ignorant ages should be peculiarly acceptable to the *Civil Magistrate*; in whose power it is to appoint, to revise, to reform, whatever, and whenever, he sees fit.

One thing, it must be owned, they say with too much truth; viz. that Subscription exposes us to the *Charge of Insincerity*: and they themselves have taken care to heighten this charge beyond all bounds: sometimes by complimenting others on their supposed incredulity, sometimes by confessing it in themselves; by confessing, in effect, that they subscribe for prudential reasons, against the dictates of their conscience.—The mischief is considerable, no doubt: but it is, in a great degree, *unavoidable*. The objection may be made with equal force against every possible Test of human opinions and actions.

Almost



Almost the same answer may be given to another objection, drawn from the *Inhumanity* of excluding men from the ministry, who have spent their time and their fortune in preparing for it; and cannot now enter with advantage into any other profession.—The case alleged is truly a case of compassion: but it is a case, which admits of no remedy\*. Would the objectors themselves pay any regard to this plea, if urged in favour of a professed *Roman Catholic*? I am certain, they would not. Accidental inconveniences will ever arise from all general rules; yet rules *must* be made, and must be observed: and the advantage of particulars must ever give way, when it stands in competition with the public safety.

3. It is true indeed, the inconveniences alleged both might be, and ought to be, avoided, if there were any force in the last objection I mentioned, viz. that Subscription is *unnecessary*. The security of the State, we are

\* The reader will remember that it is not any particular establishment, which is here defended, but establishments in general. Doubtless the inconveniences of Subscription ought not to be aggravated, by multiplying Articles without necessity. But then great regard must be had to the circumstances of the *times*: and great regard *was* had by the compilers of our present articles. In general, it cannot reasonably be denied, “ That the “ *wider the bottom is made* (consistent with the Peace of Society, and the “ Being of a Christian Church,) *the wiser and juster is that religious insti-* “ *tution.*” —But this inquiry is foreign to our present purpose.

a Warburton.

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told, is already provided for by the *Oaths of Supremacy and Allegiance*: and the security of the Church by *Declarations of attachment to the cause of Christianity, as contained in the Scriptures*.

But, if it be allowed that *Oaths*, of whatever kind, are lawful and necessary, the difficulty is shifted only, not removed. For *these* too may expose us to the *Charge of Insincerity*; these too may be the occasion of great hardships to worthy and conscientious men.—Many of us may remember the time; when even the oath of *Allegiance* was considered as an arbitrary imposition; and when as much artifice was used to explain it away, as our Adversaries may have found it necessary to employ on the most intractable of the xxxix Articles.

Perhaps indeed it may be said, that *political*, not *religious*, Tests, are fit to be employed in the service of the State: that the mischiefs arising even from those are greatly to be lamented, though they cannot be removed: and that we are by no means to create fresh difficulties, and new occasions of scandal, by requiring men to admit a system of *speculative opinions*, with which the Magistrate has no concern.\*—But now, not to mention the extreme

\* It seems to have been the original design of the Petitioners to shake off Subscription of every kind: the assent required to the *Liturgy* being liable to many of the same objections, with that to the *Articles*. But perhaps they thought it improper, on better consideration, to attempt too much



extreme difficulty of distinguishing, in a variety of cases, between political principles and religious; not to mention, that the oath of *Supremacy* is itself a religious Test; I would only ask these few plain questions: will the oaths of *Supremacy* and *Allegiance*, without any other provision, secure the uniformity of the public religion? will they restrain the Teachers of hurtful doctrines? will they even be sufficient to exclude from our Churches the men who would set up an Ecclesiastical Kingdom in the midst much at one time. Otherwise indeed they ought to have gone still farther: they ought not only to have condemned *Subscription* to the Liturgy, but the *Liturgy itself*. Nay they ought to have rejected all human forms without distinction: unless at least the use of these forms were left to the discretion of every single minister. For might they not urge, that the very IMPOSITION of a FORMULARY, whether of *Faith* or *Worship*, drawn up by fallible men, is an Usurpation on the rights of Conscience—excludes many excellent persons from the public Service—lays many others under temptations to Insincerity—and brings Disgrace and Scandal upon All?—It follows, that the Ministers of a *Protestant Church* are either to be left intirely at liberty, or confined at most to the very *Words of Scripture*, in which all Christians are agreed!

But what then shall we gain by the scrupulous attention of the *Candid Disquisitors*, and other respectable Persons; who have been labouring to correct our Public Forms, instead of blotting out, at one stroke, every Ordinance of Man?

Whatever merit our Adversaries may take to themselves on the Boldness of this attempt, we cannot allow them the praise of *Invention*. They have fairly brought us back, in this enlightened age, to the same point from which their Ancestors set out in the reign of *Q. Elizabeth*; and all the labours of *Hooker*, and *Stillingfleet*, and *Hoadly*, are slighted and forgotten.

of the Civil, and require their Sovereign, in return for the allegiance they pay him, to bend the knee to their spiritual decisions? The Doctrines and the Men, here intended, are called perhaps *Protestant*, not *Papish*. But in this case I make no distinction. Whether it be Pope or Council; Bishops or Presbyters: whether it be the Pride of Philosophy, or the Folly of Superstition, or the Madness of Enthusiasm: Whoever, or whatever, it be, that rivals the authority of the Magistrate, may and must be restrained from doing public mischief. Till then the objectors can shew, that no Contrariety of Opinion, no Malignity of Doctrine, no Contempt of human Authority, will ever disturb the peace of the Community, all they can do beside will be insignificant and vain.

Nor will the Church be satisfied more easily than the State. Subscription to the Scriptures is absolutely *nothing*. It is consistent with every imaginable absurdity and mischief: and it is not even free from the smallest of those objections, which, with so much tragical declamation, have been pressed and inculcated upon the ear of the Public.

*Protestant* Churches, it seems, can demand no more. Whereas there is not a dissenting Congregation in the whole kingdom, which will be content with so little: not one, that would employ an Instructor, whom *They* think impious and heretical; however he may pretend to sup-



port his opinions by express passages from Holy Scripture. Yet even *this* demand, small as it may seem, on the principles of our Adversaries, is *too much*. The Number of Canonical Books, the Integrity of each, the Degree of Inspiration, are points on which honest men *may* possibly differ. And, if they do, how shall they all subscribe to the truth of the Scriptures? Not, most certainly, in the same sense, and in the same extent, with each other. What then becomes of the sacred right of *private judgment*? How shall we escape the imputation of *Insincerity*? Why should we be tied down, especially in matters of Criticism, by the judgment of *dark and ignorant ages*?

In whatever light this subject is viewed, it will evidently appear, that *some* Articles of Religion (I speak of *human* Articles) *must* be prescribed by public authority. Indeed our Adversaries themselves *are willing to afford any further proof of their abhorrence of the Antichristian Power and Spirit of Popery, which the Legislature shall think proper to require*—The misfortune is, that, in making this concession, they give up their pretended principles, and discover their true. They will allow, it seems, the Magistrate to exclude *some* forms of religion from his protection and favour: but *they* must determine, *what* forms are fit to be excluded; and they wish to exclude *none but Popery*.—Perhaps, if this were granted them, we might soon find the number of *Popish* Doctrines considerably increased.

created. For, after all, the Tenets of the Church of Rome are neither all true, nor all false: and the Magistrate should be well advised, when he attempts to make a distinction between them. If he shall ever think fit to consult these modern Reformers, I know not whether the *Trinitarian* Doctrine, for instance, will be esteemed by them Catholic or Protestant. I suspect, they will not be quite content, that the followers of *Athanasius* should remain ministers of the English Church. I can scarce think, they will chuse to be joined with them in the care of the same congregations. I am confident, they may most of them be brought to endure the *Requisition of a Subscription* to this capital Article, "God the Father is the only true God."—He who can lay his hand on his heart, and solemnly deny the truth of this suggestion; he who is content to leave to others the same liberty which he claims for himself; must be allowed at least to be a *consistent* opposer: and, however we may dispute the Truth of his Opinions, we cannot reasonably distrust the Sincerity of his Professions, or question the Integrity of his Conduct.

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